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of a central or "insular" government as in the provision of satisfactory local institutions. For it is after all the local governments which most often and most directly touch the people, and which therefore should be most closely adapted to their peculiar characteristics and needs. In Porto Rico the eminently wise policy has been pursued of placing the responsibility for good local administration primarily upon the Porto Ricans themselves. Only in cases of misuse or non-use of the powers thus granted does the insular government interpose with its veto or correcting command. Thus this very power which is reserved by the central government, which, through the governor and council, is under the control of the Americans, operates as an instrument to point out and compel the recognition of honest, efficient principles in the exercise of political powers. In conclusion, it should be said that Professor Rowe has enjoyed exceptional opportunities for obtaining an accurate knowledge of the subject with which he has dealt, having served as a member of the commission to revise and compile the laws of Porto Rico, and as chairman of the Porto Rican code commission.

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AN UNWRITTEN CHAPTER IN THE HISTORY OF EDUCATION: being the History of the Society for the Education of the Poor of Ireland, generally known as the Kildare Place Society, 1811-1831. By H. Kingsmill Moore, D. D. London: Macmillan & Co. Pp. xxii, 350.

Dr. Moore is right in believing that his book deals with a movement which has been generally forgotten, and we are grateful to him for his appreciative and interesting account of this early attempt to provide elementary education in Ireland.

The Kildare Place Society was founded in 1811 on a very wide basis. "Members of the Irish Church, Roman Catholics, and Nonconformists joined hands, and labored zealously together for the common good." (P. 4.) The work undertaken had a wide scope, and touched every kind of school need. "Their books at the reduced rates, which barely covered the cost of production, were available everywhere. Their Training School was thrown open to properly recommended teachers, no matter what their schools, provided they or their patrons were willing to pay their share of the expense. Their inspectors were encouraged to visit

any school upon their route which showed a willingness to receive them. Their office was made a bureau of educational enquiry and information, to which correspondents from all parts of Ireland were encouraged to apply." (P. 41.) For a time it seemed as if the problem of elementary instruction in Ireland was to be solved, and the government marked its appreciation of the work of the Society by grants of money which by 1824 amounted to £30,000 for the year.

But the Society contained in its constitution the germ of its own decay. Both by its wide basis and the scope of its activities it was bound to be undenominational in religion. Unfortunately it did not limit itself to that true undenominationalism which is necessarily negative, but insisted on the positive form of reading the Bible in schools "without note or comment." This was bitterly opposed by the Catholics, and the Commission on Irish Education of 1824 "endorsed the reasonableness of the hostility." (P. 97.) In practice it seems to have been not infrequently evaded, and when observed, its results were acknowledged by the Society's own inspectors to be absolutely worthless, even in the Model School itself. (Pp. 144-154.) That men so intelligent and liberal-minded as the leaders of the Society undoubtedly were should have thought it their duty to sacrifice their whole work rather than yield on this point, is a significant instance of how formulæ and prejudice blind the mind to facts. It is perhaps too much to hope that this object-lesson in the worthlessness of mere Bible reading, without interpretation, will be taken to heart, but it is the chief lesson the history of the Kildare Place Society has for the present day.

J. WELTON.

THE UNIVERSITY, LEEDS.

THOUGHTS ON ULTIMATE PROBLEMS. By F. W. Frankland.

Wellington, New Zealand: W. J. Lankshear, 1904. Pp. 19.

THEISM FOUND WANTING. By W. S. Godfrey. London: Watts & Co., 1903. Pp. 40.

THE OUTLOOK BEAUTIFUL. By Lilian Whiting. Boston: Little, Brown & Co., 1905. Pp. 182.

From New Zealand, from London, and from Boston have come to us recently three answers to the ever-recurring question, Whither are we bound? Mr. Frankland, a metaphysician and mathematician of considerable repute, publishes in pamphlet form